

HUMANITIES NETWORK

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for the
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"If Socrates were alive at the present time, he would undoubtedly become involved in public debates about education or obscenity or capital punishment or the welfare system; and if he did so he would probably have as hard a time with our contemporaries as he did in his own lifetime when he challenged the intellectual habits of his fellow citizens in classical Athens."

-- Stephen Toulmin

Humanities: What is Their Public Role?

By Bruce Sievers
Executive Director, CCH

Every so often it is important for an organization to pause and reflect on its basic aims and sense of mission. As the new year begins, two recently issued reports on the current status of the humanities in America provide an appropriate occasion for the examination of the fundamental goals of the California Council for the Humanities.

The *Humanities in American Life*, report of a year-long study by the Rockefeller Commission and the section on the humanities in the Heritage Foundation report, *Mandate for Leadership: Policy Management in a Conservative Government* issued as advice to the Administration's transition team, come to strikingly different conclusions. The Rockefeller study urges increased public involvement of the humanities:

Academic humanists, accustomed to seeing themselves as specialists and cultural custodians, can more frequently participate in appropriate forms of non-traditional learning—in extension courses, for example, or in programs sponsored by State Humanities Committees affiliated with the National Endowment for the Humanities (NEH). They must also be prepared to speak out as citizens on issues of civic consequence or explain their scholarly work to larger public audiences.

By contrast, the Heritage Foundation report comes to precisely the opposite conclusion:

A terrible disservice has been done to the humanities by the expectation and sometimes the insistence, and demand, that they be integrated into public policy. While the humanities are an extraordinary resource for the enlightenment of citizens on public issues, humanists are not uniquely qualified—in fact they are often unqualified—to speak of the facts and details of specific cases and problems that citizens may confront such as: the expenditure

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Distributive Justice and Public Policy

By Dr. Edward Quest
Department of Philosophy
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What is the relationship between distributive justice and public policy? It is perhaps instructive that many persons, upon hearing the title of this symposium, asked the question: "What is distributive justice?" This is not a phrase that one often hears in day-to-day conversation. Nevertheless it is a *concept* that appears with growing frequency in the political struggles and debates of our time.

This is owing to the fact that, despite our heritage of ideological individualism, we are social and political creatures who share collective lives and a collective destiny. We are unavoidably bound together as members of our communities, our states, our nations. Each of us is asked—implicitly and explicitly—to assume burdens in our collective existence, and each of us receives countless benefits—both recognized and unrecognized—as a result of our membership in these collective bodies. How are these burdens and these benefits to be apportioned in a manner that is just? This is the fundamental question which underlies the concept of distributive justice.

In times of social and political tranquility, a given community's answer to

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This introduction by Dr. Quest and the essay by Dr. Walzer led off a three-day symposium on Public Policy Issues and Distributive Justice: Implications for Community, sponsored by the School of Social and Behavioral Sciences at California State University, Long Beach, with support from CCH.

Courtesy San Francisco Examiner



Sheila Skjeie Photo

On Equality

By Dr. Michael Walzer

Department of Government, Harvard University

I want to try to say something about equality, both as a major public issue and as a central philosophical issue. Those two don't always go together. Very often, philosophers are absorbed in themselves, in their own techniques and in the very specialized sorts of questions that they pose only to one another. And very often, politicians evade the hardest issues in moral and political thought. But at this moment in the United States there does seem to be a coming together. Politicians are increasing-

ly forced to address themselves to questions of distributive justice, and philosophers are increasingly interested in talking about those same questions. That makes for good times, I think, and possibly for good relations between the academy and the political community.

Now, distributive justice as a philosophical issue is very, very old; it goes back at least to the Greeks. The search for a philosophical touchstone, for a

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single all-encompassing principle that will determine how we distribute social goods, is very old, and there are by now a large number of candidates. Let me suggest a list. There is, first of all, the principle of giving each his due, Aristotle's formulation of the underlying theme of distributive justice. There is the idea of merit — contemporary version of the Aristotelian argument — at the very center of contemporary debate. What role ought to be assigned to merit when we make economic and social distributions?

There is the principle of equal opportunity, introduced years ago in liberal thought and important ever since. There is the market principle, the principle of voluntary exchange, recently reasserted by a number of libertarian philosophers who hold that nothing else should determine distributions except the agreements and bargains of free individuals. There is the principle of democratic or social decision, which is, I suppose, the essential distributive principle in socialist or communist societies.

There is the difference principle recently advocated by the philosopher John Rawls, who argues that the only justification for inequality in social and economic life is that the unequal distributions work to the benefit of the least well-off section of society. And, finally, there is the principle of need, which underlies a great deal of welfare politics. This is the only criterion that Marx himself ever suggested: from each according to his abilities, to each according to his needs. Each of these is

a candidate for *the* distributive principle. And each of them has its active as well as its academic defenders, for they are not only philosophical but also political principles.

It seems to me, however, to be an open question whether indeed we have to choose among them, whether indeed there is a single distributive principle that can usefully be applied everywhere. The moral and political world is not so neat or simple. Think of all the things that we distribute to one another; individually and collectively: friendship, love, honor, power, wealth, education, jobs, health care, punishment, prizes, memberships (of which the most important is citizenship), commodities of all kinds from loaves of bread to rare books and sailboats.

Surely there is no reason for thinking that a single principle accounts for distributive justice in each of those cases. Sometimes we would probably want to describe the decision process, the way in which we arrive at a particular distribution. Sometimes we might want to describe the result, the best or the ideal outcome of such a process. Sometimes what's at stake is how we bring people together for the sake of distributions.

That last, for example, is one of the crucial questions right now with regard to primary and secondary education in this country. It's not how we distribute education, but how we associate children for the purposes of education: which children do we associate with which others? Sometimes the crucial

thing is how we divide and distinguish individuals, so that we can treat them in accordance with their special features and characteristics.

I want to attempt a pluralist argument. I'm not going to defend a single distributive principle; I don't think there is a single principle that can be made plausible across the range of things that we give to one another. I'm going to defend an approach that aims at concreteness and differentiation, and therefore, I think, an approach that is singularly open to political activists and leaders. I want to argue that for each thing that we distribute, there is a set of relevant or appropriate or right reasons that ought to guide the distribution. And I want to argue further that these reasons are best discovered through an imminent analysis and critique of the goods and processes that are in question. For these are social goods and processes; they are collectively conceived, collectively understood, and our understandings are in some sense already moral understandings. That is to say, there is a moral view built into our conceptions of these goods and processes, and we should at least begin with — we should initiate our philosophical and political analysis with — that moral view.

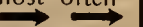
Let me give an example, an easy example, so that the argument immediately takes on a concrete form. Take the example of medical care. It seems to me in a certain sense self-evident, it derives immediately from our understanding of medicine, that care should

be distributed to sick people or to people because they are sick. There is something in the nature of medical care that invites that kind of distribution. We don't distribute care, or we shouldn't distribute it, to people because they are powerful or because they are beautiful.

As I say, that's an easy case, but I want to stress how old that understanding is, and how it has existed across very different societies. When men and women first conceived the role of the doctor in ancient times, they imposed an oath on him. They required him to take an oath, as he is still required to do, to help the sick — not the wealthy, or the powerful, but the sick. That's still our understanding of his role.

When a call goes up, "Is there a doctor in the house?" we expect anyone who is in fact a doctor to rise to the call. We expect him to assist the sick person without asking what his race is or his ethnic background or how much money he has in his wallet. We expect him first and most simply to help the sick, and that has to do with our understanding of what medical care is and how it ought to be distributed. Now, I want to argue that there are similar understandings, not always as evident or as easy, in other areas of social life.

Pluralism is a radical argument because actual distributions tend to be dominated, not indeed by a single philosophical principle, but by a single social fact: the fact of wealth. That's not always been true, I suppose; there have been other societies in which distributions were governed most often



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this question is likely to remain implicit, an underlying assumption which governs the distribution of the common benefits and burdens of the community. However, in our century, times of social and political tranquillity have been short-lived, and in recent years our answers to the question of distributive justice have become much disputed politically. During the late 1950's and early 1960's, leaders of the Civil Rights Movement sought to reopen the question of the proper distribution of societal burdens and benefits, and their efforts brought the issue of justice to national attention with a forcefulness that had not existed since the Great Depression.

Beginning with the question of access to public institutions — e.g., schools, voting booths — and public facilities, the Civil Rights Movement subsequently broadened its concern to encompass the distribution of economic goods and services. In the years that followed, other minority groups and then women entered the fray with their own concerns about continuing injustices in this society's distributions of goods and obligations.

Despite two decades of legislation and litigation, the issue of distributive justice remains very much alive on the public agenda. Indeed, the effort to resolve these questions has been decentralized

so that, in community after community, political leaders and citizen activists continue to struggle toward new definitions and new resolutions of the age-old question of how to apportion society's burdens and benefits in a just manner.

How are we to come to a resolution of these much-disputed issues? Since the days of classical Athens it has been a constant temptation to answer with Thrasymachus "... that 'just' or 'right' means nothing but what is to the interest of the stronger party." Underlying Thrasymachus' famous assertion is a recognition of the reality of *power* in human affairs. Whether by force of arms or by force of votes, it seems that virtually every resolution of these issues has entailed an element of force. The "stronger party," in some measure and to some degree, imposes his own notion of the "just" on the weaker party. But is justice, as Thrasymachus asserted, only a matter of power? From the time of Plato to the present day, there have been few among us who were willing to go that far.

If there has usually been an element of power present in every society's apportionment of its goods and obligations, there also typically has been an effort to legitimize that apportionment, thereby transforming power into authority. From this angle of vision, the ef-

fort to find justifiable criteria for the distribution of society's burdens and benefits is a civilizing of conflict that constitutes the essence of politics. Our political institutions, then, create the public "spaces" wherein we can attempt, through reasoned discourse and dialogue, to arrive at an authoritative consensus about the just distribution of our collective obligations and benefits. The only alternatives to this political discourse are unexamined habit or the brute force of Thrasymachus. Neither of these alternatives seems acceptable in our time.

Historically, intellectuals have been among the most frequent and persistent contributors to the search for authoritative criteria of distributive justice, and our own time is no exception. Indeed, in what is rapidly becoming recognized as the most influential political book of this century, Professor John Rawls, in *A Theory of Justice*, has offered a very elaborate theory supporting his criteria for distributive justice. Certainly, the volume of response to Professor Rawls' work by scholars in a variety of disciplines has been unprecedented in this century.

In the presentation that follows, Professor Michael Walzer, of the Department of Government at Harvard University, briefly reviews a number of the cri-

teria for distributive justice that have been offered by intellectuals, and then offers his own reflections on this vital question. As Professor Walzer indicates, all theories of distributive justice in our time must come to grips with the concept of equality. However, as he also shows, equality is a very difficult concept to define, and the effort to apply it to public policy issues is filled with problematic questions. A central point in Professor Walzer's thesis is that our society is very complex, and that by virtue of that complexity it is unlikely that any one distributive principle is apt to be appropriate for all public policy issues of distributive justice. Thus, he argues for a pluralism of distributive criteria.

Nevertheless, despite the complexity of distributive issues facing us, Professor Walzer's thesis is a hopeful one. For he argues that it is possible — through reflection and thought; through an awareness of the nature of the goods and obligations to be distributed — to arrive at "right reasons" for social distributions. In essence, then, Professor Walzer's message is an invitation to us — individually and collectively — to engage in that most difficult process of *thinking*: thinking about the nature of specific burdens and benefits, and thinking about just criteria for their distribution in society.



by the fact of blood or birth. But in our own society, wealth is obviously the decisive feature in shaping the distribution of social goods. Money is the universal medium of exchange; with money you can buy almost anything. Money enables the men and women who possess it to purchase, I don't want to say every, but virtually every other sort of social good: political power, celebrity, honor and admiration, leisure time, works of art, baseball teams, legal advice, sexual pleasure, travel, education, and medical care, too, despite the obvious distributive principle for medical care.

Now, when a single social fact dominates a wide variety of distributive processes, the right name for that domination is, I think, tyranny. I have shaped my own argument after a passage on tyranny in Pascal's *Pensees* — a passage that seems to me the quintessential argument about distributive justice even though Pascal doesn't talk about the sorts of things that we usually talk about; he doesn't talk about material goods.

This is the passage: "The nature of tyranny," Pascal says, "is to desire power over the whole world and outside its own sphere. There are different companies," he goes on, "the strong, the handsome, the devout, and each man reigns in his own, not elsewhere. But sometimes they meet and the strong and the handsome fight for mastery, foolishly, for their mastery is of different kinds. They misunderstand one another; they make the mistake of each aiming at universal dominion. Nothing can win this, not even strength, for strength is powerless in the kingdom of the wise. Tyranny: the following sentences are false and tyrannical: Because I am handsome I should command respect. Because I am strong men should love me. Because I am, etc."

Pascal leaves it open for us to continue the series. Because I am rich people should obey my commands: this is a similarly false and tyrannical statement. And he concludes this *Pensee*, "Tyranny is the wish to obtain by one means what can only be had by another. We owe different duties to different qualities; love is the proper response to charm, fear to strength, belief to learning, and so on."

It seems to me that the goal of social policy ought to be a society without tyranny, a society in which no one is master outside his own sphere. But what does that mean? Let me give some examples. Once again I'll pick, at least initially, easy examples beginning with medical care. A society in which no one is master outside his sphere would be a society in which wealthy men and women could not command medical care simply by virtue of their wealth. The sphere of medicine would be given its integrity, would be established on its own principles; medical care would be made freely available to those who need it through some form of collective provision.

Secondly, the end of tyranny requires a society in which justice is not

for sale, so that no one can say — it would be false and tyrannical to say — because I am wealthy and can hire the best lawyers, therefore I ought to be acquitted. A person accused of a crime is entitled to a fair trial and to exactly the same sort of fair trial as anyone else, simply by virtue of being an accused person. That's why we provide state paid legal counsel for poor defendants. But obviously a great deal more than needs to be done before we can be sure that the outcome of a trial reflects the guilt or innocence of the defendant, not his social class, or his race, or any other thing about him. For guilt and innocence are the right reasons for distributing punishments and acquittals. And this is a case, as in most of the cases I'll be talking about, in which the right reason should be the only reason.

Thirdly, we require a society in which money is not convertible into political power. That is very important and not so easy to achieve, especially in a capitalist society. The ban on bribing voters is a small step in that direction, and it indicates the extent to which we recognize that money ought not to be politically convertible. You can buy a great many things on the market, but we don't want votes to be offered for sale there. We aim at preserving the integrity of the political sphere and at upholding what we might think of as the democratic principle: in order to exercise leadership and power, one must be engaging, persuasive, helpful, etc., and win the approval of the voters.

In summary, we can say that sickness or need is the appropriate criterion for distributing medical care, that guilt and innocence, or desert, are the appropriate criteria for distributing punishments and acquittals, and that the consent of the governed is the appropriate principle for distributing political power. And each of these principles works in its own place and not elsewhere.

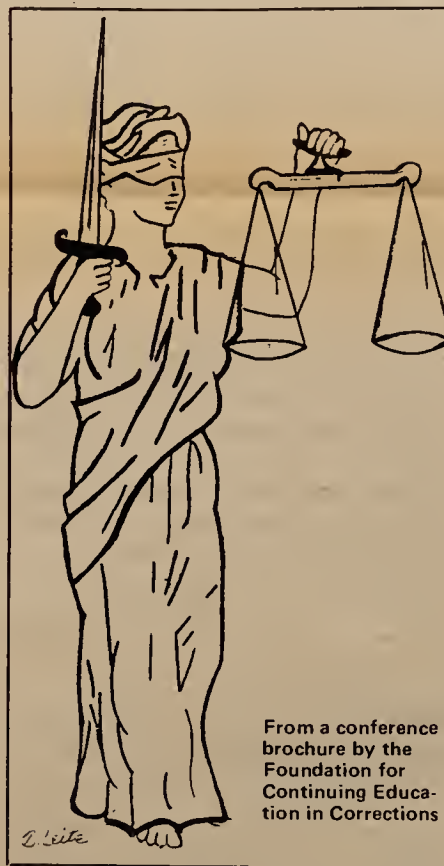
There is nothing mysterious in calling those principles appropriate. It requires only, I think, some kind of inner understanding of the nature of the goods that we are distributing. But education does seem to me a much harder case, one in which our intuitions about distributive criteria are likely to be more complex and perhaps more controversial. I will try to say something about where we might look for the right principles, although I am not sure that I know exactly what they are. This is a case where we have to look for two different sorts of principles.

First of all, the distribution of education has to do with the needs of the child as a social being and the potentiality of the child as a distinct person — and certainly not with the wealth of his parents. It would seem wrong to distribute education to children on the basis of the wealth of their parents in the same way that it would seem wrong to distribute medical care to patients on the basis of their own wealth. But still, the needs of the child as a social being and his needs as an individual suggest that a complex principle is ne-

cessary here, including elements of equal treatment and elements of differential treatment. How indeed are we to meet the individual needs of children under conditions of limited resources?

A second issue also arises with regard to education, which I have briefly referred to earlier. How ought we to associate children in our schools? Now, people receive medical care separately. The law treats each defendant as a separate person. People come together in political parties, associations, and movements voluntarily. But in education we coercively associate children. Education is one of the rare examples in our society — jury duty is another but not a serious one; the army is the only real example — of coercive association for some social purpose.

We coercively bring children together and we argue about the principle on which we ought to do that, and it is very hard to make out what that principle ought to be. There are a variety of possibilities. We can associate children on the basis of neighborhood; we can associate them on the basis of parental ideology; we can associate them on the basis of talent (we often do that within



From a conference brochure by the Foundation for Continuing Education in Corrections

as well as among schools); or we can associate them on the basis of racial, ethnic, or class proportionality. Obviously, this is the stuff of current political debate.

Now, I'm inclined to think that in deciding among these possibilities or in trying to reflect on which of them is the best, we need to ask ourselves what we believe would be the pattern of association among adults in a free and equal society. The coercion of children, as I've argued in a long article in the journal, *Dissent*, is best understood with reference to the patterns that would emerge freely among adults. We try to facilitate that emergence, and so grope our way toward the right principles.

I'm not going to say anything more about education, for you will be hearing a great deal more about it later. The general argument I want to make now is an argument for the pluralism of right reasons. The reasons are not going to be the same in the sphere of medical care, or the sphere of political power, or with regard to any of the goods that we distribute. But there is a general tendency in all the spheres: the pluralism of right reasons tends toward egalitarianism. Equality is the most likely effect of abolishing the tyranny of money, or of birth, or of power, or of anything else.

At the same time, the whole purpose of distinguishing the different sorts of goods that we distribute is to open the way for the expression of human differences. Hence there are all sorts of cases in which I have no interest whatsoever in equality of outcomes. Let me give some (easy) examples. Six people speak at a meeting advocating different policies. Six doctors seek a hospital directorship. Six writers publish novels and anxiously await the reviews of the critics. Six men seek the company and love of the same woman, or six women the company and love of the same man. Six students papers on the theory of distributive justice. Now, the people at the meeting can't adopt all six proposals. The hospital doesn't have to establish a six-man directorship. The critics need not distribute their praise evenly among all the novels, but are entitled, indeed, they owe it to their readers, to make distinctions. The woman or the man who is being pursued need not allow herself or himself to be shared. The teacher should not write the same comments on each of the six papers. In cases of this sort, we don't want equality of results.

On the other hand, we also don't want only white or male candidates to be considered for the hospital directorship. We don't want critics praising only the books of their friends. We don't want women forced to sell themselves to wealthy men, and so on. There are certain sorts of reasons that rightly figure in each of these decisions or in each of these choices, and there are other sorts that don't and shouldn't figure in them. And once again, there's nothing mysterious here. By reflecting on the nature of a hospital or the nature of undergraduate education or the nature of literary criticism, we can probably reach some rough agreement on how the directorship or the grades or the praise ought to be distributed in these cases. And we could also reach an understanding on what sorts of criteria are radically inappropriate and ought to be ruled out.

A final and very important question: what is the sphere of money? Granted that money in a good society can't buy medical care, justice, political office, good reviews for your books, a hospital directorship, sexual love, or high grades. Granted that we distribute honor, praise, punishment, and power unevenly, but for the right reasons. What about

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material goods? For some minimal level of food, clothing and shelter, I assume that the appropriate criteria have to do with human need; they are going to be similar to the criteria by which we distribute medical care. But on what basis should we distribute, say, rare books and sailboats? I'll use those two symbols of the whole world of useful and pleasing objects beyond the sphere of necessity, the things we don't need but enjoy possessing, and often seek.

What's the right way to distribute useful and pleasing things? I would suggest that the right way to possess such things is by making them or providing them for others through an exchange system. The medium of exchange is money, and this is the proper function of money, the reason for which it was invented, and, ideally, its only function. So far as luxury goods are concerned, then, the market is the best distributive process and market principles, having to do with voluntary production and exchange, are the appropriate principles. So the right reason for having a sailboat is wanting it enough to work and save for it, or to make it.

But reasons of this sort work only if there is relative equality of income for equally hard employment, for equally hard work. Otherwise it would take, as it does in our own society, a steelworker two years to save for a \$20,000 sailboat, assuming he didn't buy anything else those two years, and it would take a corporation executive a month or two. How can that be fair, when the executive also has a rug on the floor, air conditioning, a deferential secretary, and enormous personal power. Indeed, the corporate executive uses his personal power within the corporation to push up his income, precisely so that he can buy a sailboat every month or two if he likes. His power within the corporation is convertible into sailboats, which is to say that he is a master outside his sphere, for the following statement is false and tyrannical: because I am politically powerful within the corporation, I can command enormous wealth. Similarly this statement is false and tyrannical: because I am rich, I should make corporate decisions and command obedience.

If we were to eliminate tyrannies of this sort, then incomes would be a great deal more equal, for the market system without tyranny would probably reflect differences in the difficulty, danger, and responsibility of one's work. And then wealth would be relegated to its proper place in our social life. There is a famous sentence from Dr. Johnson: "There are few ways in which man can be more innocently employed than in making money."

Now that is, it seems to me, not a true statement as things stand today. But a society in which it were a true statement would be a good society — at least, it would be a society in which one sort of tyranny had been abolished. No doubt, there are other sorts, but this single abolition would be a major accomplishment: some significant degree of integrity restored to the different distributive processes.

Finally, a last word on the method I have tried to follow in this discussion. I've called it an imminent critique of social goods and processes, and by that I mean that we must begin with actual ex-

perience and actual social practices, with their histories, with the inner ethic through which they are understood. We must look at the codes of conduct that have grown up alongside these roles and the social purposes they are said to serve. All this is simultaneously a philosophical and a sociological venture. Philosophy is not a matter of climbing a mountain and bringing down a single, divine principle; it's not a matter of working alone in one's study and emerging with the philosophical touchstone by which all social life should be regulated. It aims above all to explain, to clarify, and to refine the morality that we already share. The starting assumption of any moral philosophy has to be that there is a shared morality, there are underlying understandings, because without that we couldn't talk at all. Given that we have that, conferences of this sort in which academics and non-academics meet to discuss questions of social policy seem to me not only worthwhile but critically necessary. Thank you.



Humanities: What Is Their Public Role?

and distribution of taxes, the wisdom of land development schemes, or the uses of retirement. It is possible that an occasional scholar in the humanities may be able to illuminate issues, but the unfortunate employment of humanists in settings where they are asked to speak of things about which they know nothing, and to give advice on living, has done the humanities a disservice. Such situations have occurred with regrettable frequency in the state-based programs.

How is one to choose between these opposing views? Should humanists accept what some would argue is a civic obligation to address and clarify issues of public affairs in light of historical, philosophical, and cultural insights? Or do such activities represent a distortion of purpose of what are essentially contemplative disciplines of study, and humanists, accordingly, should refrain from engagement with policy issues? Simply put, do the humanities have a civic function, and if so, what form should it take?

The answers to these questions are crucial for the definition of mission of the National Endowment for the Humanities, and, to an even greater degree, for state humanities programs, since the latter, as indicated in both reports, play a primary role in the support of public humanities activities.

A starting point may be a look at the origins of the NEH and the state programs. The Endowment, taking its cue from its enabling legislation, established the state programs in the early 70's

as a major part of its effort to pay "particular attention to the relevance of the humanities to the current conditions of national life."

The California Council for the Humanities, like all state programs, was thus established with an original mandate to make grants for projects which bring the perspectives of the humanities to bear on issues of public policy. Although the Council has since broadened its areas of support to include "Local and Cultural History" and the broader "Public and Community Programs," the public policy focus remains a major and in some ways the most distinctive mission of the CCH program.

Is this attempt to connect the humanities with public policy still valid? It can be effectively argued, as does the Heritage Foundation report, that certain attempts to bring the humanities into the arena of public policy are artificial and misguided. There are occasional presentations by humanists which include moral exhortation of a quasi-religious sort and base claims to authoritative policy advice on expertise drawn from particular disciplines of the humanities. There are also presentations of a different sort: the awkward and strained attempts sometimes made to connect odd fragments of the humanities with practical policy recommendations, (e.g., platitudes drawn from snippets of Plato to argue for or against particular employment policies). The former derives from confusing a particular form of secular humanism with the humanities, as well as a failing to distinguish between arguments based on scholarship and those

deriving from citizen-activism. The latter reflect a simple lack of clear-mindedness—a failure to work through the hard analyses necessary to sort out the points where the humanities and public policy do, in fact, intersect.

But these dual shortcomings of attempts to engage the humanities with public life do not, I would argue, invalidate the entire enterprise any more than does the publication of shoddy novels undermine the entire field of literature. The overall concept of relating the humanities to public policy concerns is the question at issue here, and on this point, both the persuasive case to be made for analyzing value questions in public policy through the perspectives of the humanities and the widespread evidence of the success of such efforts in practice suggest that the concept retains validity.

The key to understanding this civic role of the humanities is the ancient relationship between twin traditions in Western culture: the contemplative and the active. Although a longstanding dispute has divided the respective modes of contemplative and active being, it has been periodically realized that the fully integrated life requires interaction between the two. One of these periods was the Renaissance, when the modern disciplines of the humanities emerged directly in the context of self-conscious engagement by humanists in public life through commitment to a notion of "civic humanism."

But there has remained an inevitable tension between the remoteness of contemplation and the immediate pressures of action. As Robert Bellah has noted,

"to be in but not of the world or to be *contemplativus in actione* is enormously difficult, as Calvinists and Jesuits have learned. The 'in' tends to become 'of' just as action tends to obliterate contemplation." He nevertheless argues for the importance of the synthesis, particularly in a pragmatic nation: "Even in America, which was born in action, so to speak, and where contemplation has always had a foreign ring, it has been possible to find wisdom and express it to others." In many ways the contemporary disciplines of the humanities embody the modern form of the contemplative tradition, and participation in public life embodies the active; together they retain the ancient tension and exciting possibilities for synthesis.

What concrete form should this synthesis take? This returns us to the question of the relationship between the humanities and public policy posed initially by the two reports. Both may be said to have it partly right and partly wrong. In the Rockefeller Report, the encouragement for "academic humanists to speak out on issues of civic consequence" is consistent with a move toward an integration of thought and action, but this speaking out, in the context of CCH programs, must be understood to derive properly from their work as *scholars* and not only as citizens. In the Heritage Foundation report, the acknowledgement that "the humanities are an extraordinary resource for the enlightenment of citizens on policy issues" affirms the need for contributions of the humanities to the understanding of public policy, but it is incumbent upon the authors to describe





New Member Joins Council

Dr. John M. Berutti, a historian, anthropologist, cattle rancher and author of poetry and fiction, is the newest member of the California Humanities Council. A native and life-long resident of northern California, Berutti holds a B.A. from San Jose State College, and an M.A. and Ph.D. in history and humanities from Stanford University. He has done post-graduate work at the University of Colorado and the University of Texas.

His teaching career includes service at San Jose State and San Jose City Colleges, Sierra Community College, American River College and Sacramento State University where he was Chairman of the Social Science Division for six

years. He has been active in a number of professional historical and anthropological associations, and in 1978 published a book of poems called *Dreams Don't Make Noise When They Die*.

Under his cattleman's hat, Berutti has worked with the animal husbandry department of Sierra College, the 4-H Club, the Future Farmers of America, and cattlemen's associations at the county, state and national levels. He also belongs to the Sierra Valley Fish and Game Club and the Sierra Valley Conservation Club.

At present he continues to run his ranch while finishing a second volume of poems and a novel dealing with his part of the state in the 1940's.

Publications Available

The 1981-82 Program Announcement, distinguishable by its dark green cover, is the current information piece for prospective grant applicants, and contains details of categories, deadlines, budget-making, matching requirements, and the composition of planning committees, including scholars in the humanities disciplines. A current

application form is included with this booklet, which is available from all three CCH offices.

Friends of the Council, who are interested in a summary of its activities during the grant period which ended in March, 1980, are invited to send for the new Annual Report which lists all grants awarded during that time.

further how this is possible, if it does not include engagement with particular policy issues. It is precisely the abilities of such disciplines as history and philosophy to illuminate the value choices and cultural assumptions at the roots of such issues as taxation, land development, and the uses of leisure time in retirement, which demonstrate this extraordinary value of the humanities in understanding civic affairs. Humanists speak in such cases not as "instant experts" on issues but rather as scholars whose knowledge of history, ethical theory, cultural values, jurisprudence, logic, linguistic meaning, and other dimensions of the human condition brings new modes of understanding to old issues.

Whoever the "appropriate" experts are—economists, engineers, planners, gerontologists, policy-makers or others—they always presuppose certain values in the analyses they make, even though they themselves may not be aware of these assumptions. It is the role of the humanists to uncover and expose these value-assumptions (as well as their own) to the public, who may not agree that these are the values they wish to promote. At the same time they need to be aware of the values which underlie their own decisions.

A masterful example of such an illumination of public policy by a "discipline" is the essay by Michael Walzer called "Equality" in this issue of *Network*. Walzer, a political theorist formerly at Harvard, now resident at the Institute for Advanced Study at Princeton, explores the underlying requirements for a consistent view of equity in the distribution of social benefits,

a fundamental consideration in all taxation policy, for instance. Walzer's address keyed a CCH conference on "Public Policy Issues and Distributive Justice: Implications for Community," sponsored by the School of Social and Behavioral Sciences at California State University, Long Beach.

A different form of explanation of the public role of the academic humanist is seen in the article by Carlos Cortes, historian at University of California, Riverside, and winner of this year's CCH Distinguished California Humanist award. Cortes' speech, delivered to the CCH Fall Conference in September, describes the several levels on which the interaction between humanists and the public takes place in practice—a modern statement of *contemplativus in actione*.

As discussion on the role of the humanities in the public sphere continues, the Council will persist in asking itself hard questions about the premises of its program—questions such as: What is the proper role of the humanities in public affairs? What particular approaches constitute the most effective treatment of issues through the humanities? How does importance of funding for public policy programs rank against other CCH areas of interest?

We ask that you assist us in examining these questions. *Network* welcomes letters as comments for inclusion in future issues. Whatever the outcome of the discussion on the public role of the humanities, it is bound to have important consequences for the quality of our democratic culture. The life of ideas, whether active or contemplative, profoundly affects what we think, say, and do as a people.

Assistant Director Appointed

Raquel Scherr-Salgado, specialist in Spanish and English language and literature, Latin American Literature, and Women's Studies, has accepted the position of assistant director for administration of the California Humanities Council. She is working in the Council's San Francisco office.

Dr. Scherr-Salgado did both her undergraduate and graduate work at the University of California at Berkeley, and holds a doctorate in comparative literature. In addition to teaching literature, she has taken part in the Collegiate Seminar Program at Berkeley, an interdisciplinary program which emphasizes a humanistic approach to contemporary problems and issues, provides an introduction to methods of research and investigation in library and field work, and teaches writing and oral reporting.

She has also taught a course on Chicanos as consumers and providers in health, acted as an unofficial liaison between the Boston Women's Health Book Collective and a women's health organization in Mexico, and translated the Health Book Collective's *Our Bodies, Ourselves*, into Spanish. She has spoken on issues of health both in the United States and abroad.

Bilingual in English and Spanish, Scherr-Salgado also speaks French; she



Raquel Scherr-Salgado

has lived in Mexico and traveled extensively abroad. She is presently collaborating on a book on the politics of beauty.

Grant Categories

The category, "Public and Community Programs," on the two following pages, includes all areas previously funded under Programs for the Occupations, Multidisciplinary Seminars and Innovative Programs. It also contains community-based programs which bring together scholarly and community resources to stimulate critical thought and discussion of topics in the humanities, and promote awareness of and

participation in the humanities by members of the public. Further information on this and other CCH funding categories (Public Policy and Public Radio and Television, p. 10; Local & Cultural History, p. 11) can be found in the CCH 1980-82 Program Announcement, available from any of the three offices in San Francisco, Los Angeles, and San Diego.

Late News Flash

Current legislative activities in Washington may have a strong bearing on the future of public support for the humanities and their public role. A variety of proposals has been aired, from significant budget reductions for both the National Endowment for the Arts and the National Endowment for the Humanities, to outright abolition of both agencies.

Recent reports indicate pending Administration proposals for major budget reductions in fiscal 1982 for both NEH and NEA. The exact status of these proposals is unclear as we go to press. Further information may be obtained from members of the newly formed Congressional Arts Caucus, a group of Representatives from both parties who

have banded together under the chairmanship of Congressman Fred Richmond of New York to analyze legislation and issues affecting the arts and humanities.

California Representatives who have agreed to sit on the Arts Caucus are:

George Brown
Tony Coelho
Ron Dellums
Julian Dixon
Vic Fazio
Tom Lantos
Robert Matsui
George Miller
Norman Mineta
Fortney Stark
Leon Panetta
Henry Waxman

Grants Awarded

Public and

WHAT IS SANITY? CONCEPTS OF MENTAL HEALTH IN BUDDHIST AND WESTERN PSYCHOLOGY

Sponsor: Blaisdell Institute for the Advanced Study of World Cultures and Religions, Claremont

A three-day conference, primarily for professionals in the various fields of mental health, will compare Buddhist and western approaches to such topics as the general features of therapeutic theory and practice; the nature and functioning of the human mind; the role of reason and intuition; transpersonal states of consciousness; concepts of "sickness" and "health"; ideal therapeutic models. Scholars in western and comparative philosophy, and in literature and history, will serve with western and Buddhist therapists as speakers, panelists, and workshop leaders. Participants will explore what Buddhist and western psychology can learn from one another.

SCHOLAR-IN-SERVICE ORGANIZATION RESIDENCY

Sponsor: Chicana Service Action Center, Inc., Los Angeles

A bicultural/bilingual humanist will be selected for a six-month residency with the Chicana Service Action Center to become acquainted with the structure and staff, and to assist in re-focusing and re-evaluating the goals and future directions of the organization. Three significant questions will be researched: 1) How CSAC might continue to have an impact on the lives of its participants after they have been trained and placed in jobs; 2) How the world view of low income, unskilled women might be broadened to help them achieve long-range career goals; 3) How strongly motivated trainees can be equipped to deal with the marketplace which still practices discrimination.

LIGHT FROM MANY WINDOWS: LITERATURE, HUMAN VALUES AND HEALTH

Sponsor: Continuing Education in Health Services, University of California, San Francisco

This project centers on a dialogue between fiction writers from many ethnic backgrounds and health professionals and their students, seeking to enhance the delivery of health care by discussing attitudes in various cultures that affect responses to illness and its treatment. The cultural history, values and expectation of patients from different ethnic groups are to be brought out by selections from the literary works read by the authors. Panels of scholars from a variety of ethnic studies departments will discuss with the writers and health professionals the implications of cultural attitudes for improved health care delivery. The meetings will take place in a seminar format.

SYMPOSIUM ON AGING

Sponsor: San Pedro Peninsula Hospital

A series of workshops and discussions for the general community and the medical community on the problems of aging is entitled, "Listening with Those Experienced in Living." The final event will be a one-day public conference with a panel of scholars presenting papers on topics such as historical and cultural differences in caring for the elderly; ethical and moral issues of aging; common myths and stereotypes associated with the elderly. A philosopher, an anthropologist, an artist and a professor of literature will interact with each other and the audience to facilitate dialogue and to help members of the community deal positively with the needs of the elderly. A publication will result, designed to help older people and those who relate to them to a better understanding of the aging process, as a foundation for improved health services to the elderly.

THE SAN JOAQUIN FORUM MEETINGS

Sponsor: California State University, Fresno

Three public forums will each relate the humanities to an area of public policy which has both historical and contemporary importance, and is pertinent to the nation at large as well as to the San Joaquin Valley. The topics will be: (1) Whither the University in the 1980's? (2) Nuclear Energy — an answer to the energy crisis? (3) From "no-growth" economy to a planned society — an idea whose time has come? Five-person panels will address each issue from the point of view of history, philosophy, economics, technical concerns, and governmental policies, presenting both empirical data and ideological perspectives. The series will be offered to teachers in the region for academic credit and will be videotaped for classroom use.

HUMANITIES FORUM

Sponsor: The California Council for the Social Studies, Roseville

A group of eminent scholars in the humanities will discuss the topic: *What are the characteristics of the humanities and how can they be integrated into social studies and other disciplines?* Three speakers from the disciplines of philosophy and history and literature will make presentations on the subject at the 20th annual Social Studies conference in San Francisco. The session will be open to the public in addition to the 1500 teachers who make up the statewide membership of the Social Studies Council. The discussion will attempt to identify and clarify the role of the humanities in social studies education in elementary and secondary schools in California.

SCIENCE WRITING, SCIENCE AND THE HUMANITIES: TRANSLATING SCIENCE TO THE PUBLIC

Sponsors: University of Southern California Center for the Humanities, in cooperation with the National Science Writers Association, Los Angeles and San Diego chapters

This project seeks to create a network of humanists in California to whom science writers can turn for background information and comments on issues in science and technology. Science writers throughout the state will be interviewed to determine specific issues in science that most capture their interest and imagination, and to identify scientists and humanists who are successful in communicating abstract ideas to the public. A two-day conference will then bring together humanists, science writers and scientists to look at specific issues in terms of the consequences and human values related to them. It is hoped that humanists and scientists will find ways to work with science writers to interpret complex ideas to the public. Conference findings will be summarized and a media guide developed to enable science writers on deadlines to locate quickly scholars in the humanities knowledgeable on a given issue.

THE NON-MARKET ROLE OF THE CORPORATION

Sponsor: The Coro Foundation, Los Angeles

A series of seven forums will provide the perspective of scholars in the humanities on key problems facing corporate senior management officials and public affairs professionals in their daily work. They will explore a redefinition of the private corporation and the origins of changes in the corporate role, seeking ways to confront public problems and improve relations between diverse sectors of the economy. Topics will include Corporate Philanthropy, Advertising, the Quality of Work Life, the Corporation and the Community, the Role of Consumer Protection, and Ethics and the Corporate Environment.

TECHNOLOGY AND THE FUTURE OF WOMEN

Sponsors: San Diego State University Foundation; Coalition of Labor Union Women; Society of Women Engineers; Center for Women's Studies & Service

A two-day conference will address the projected impacts of technology on women's lives in California and the ways in which women can seek to assert control over technological development to meet their own needs. The conference is designed around three sequences of speakers in plenary session, followed by 15-20 workshops, each repeated at

least once. Session I will focus on the effects of technology on women's lifestyles in the future; Session II on issues of women's future in the work force, and Session III on the future of women in a technological society. Speakers and workshop leaders will come from the fields of history, linguistics, anthropology, philosophy, sociology, literature and women's studies, and will address an audience of students and academics, engineers and scientists, electronic assemblers, secretaries, medical technologists, and women who work at home. The conference will be taped and the proceedings published.

STOCKTON'S IMMIGRANT WOMEN: A CASE STUDY

Center for Integrated Studies, University of the Pacific

A semester-long series of seminars will analyze the experiences of immigrant women from a variety of ethnic and nationality groups in Stockton, organized around the periods of childhood, early adulthood, the middle years, and the older years. The seminars will consider factors and pressures particularly stressful for women of various ethnic groups and will explore interfaces among cultures that bring out conflicting values and expectations. Perspectives and expertise drawn from literature, history, philosophy, ethics, and religion will contribute frames of reference for discussing the various personal histories. Academic professionals will meet with agency and other personnel involved with local community ethnic work, as well as the subjects of the historical interviews, in the seminars. A set of papers or a monograph will carry the proceedings to a wide audience.

INSIDERS AND OUTSIDERS — A DIALOGUE ON THE JUDICIAL SYSTEM IN CALIFORNIA

Sponsor: UCLA Extension, Department of Humanities and Social Service

Two day-long workshops will provide a forum for an exchange of values, perceptions and views between representatives of minority groups in the Los Angeles area and a group of Los Angeles judges. Issues to be discussed include: (1) Does the judicial system fairly represent all groups in the community? (2) Does the adversary system serve the interest of people from a non-competitive culture? (3) What opportunities exist for resolving value conflicts between "outsider" groups and the judicial system? Professionals from the fields of history, comparative literature, ethics, cultural anthropology, language and linguistics, Chicano studies, will introduce each workshop and participate actively, providing commentary and reflection throughout the discussion. A program for the public to address the same questions will follow the workshops.



Community Programs

COMMUNICATIONS WEEK 1981

Sponsor: Department of Communications, California State University, Fullerton

A four-day program of lectures, panels, receptions and special events will bring together communications professionals, educators, and students from journalism, advertising, business communications, photo-journalism, public relations, and broadcasting. Discussion will focus on ethical, legal and constitutional issues of concern to communicators, including changing interpretations of the First, Fifth and Sixth Amendments to the Constitution, and their effect upon communications. Local and national professional communications organizations will take part in panels considering the packaging of political candidates, the Freedom of Information Act, the effects of advertising on news coverage, the role of news in cable television. The Communications Week is an annual event on the CSU Fullerton campus.

WEST COAST CONFERENCE ON DANCE CRITICISM

Sponsor: San Francisco Bay Area Dance Coalition

An eight-day intensive conference is designed to offer training opportunities for dance critics. Daily writing workshops led by conference faculty and visiting lecturers will enable the participating critics to review their own and each other's work. A series of performances by professional dance companies, performance workshops, critical seminars, and lectures will provide subject matter and focus for the exercises in critical writing. Faculty and lecturers will represent the disciplines of Literary Criticism, Art History, Performing Arts Criticism and Aesthetics. Performances and lectures will be open to the public; some sessions taped for broadcast, and the conference proceedings will be published in a special issue of *New Performance*, a quarterly journal of the performing arts.

LOST IN THE FUNHOUSE

Sponsor: Community Arts of San Diego

A nine-week film/lecture series will address views of California life as depicted by independent film makers from various American ethnic backgrounds and by some foreign films, as opposed to the images put forward by standard Hollywood movies. The experiences of Chicano, Black, Indian, Asian American, and other groups within the California culture are featured in the films. Scholars in literature, art history, and philosophy will deliver lectures and lead discussions exploring the changing values and broader societal issues raised by the films. A panel discussion at the end of the film series will look at the role of independent alternative film makers in providing non-traditional images of California.

WOMEN'S SPIRITUAL QUEST: GODDESS AND GOD IN FEMINIST THEOLOGY

Sponsors: Women's Institute for Continuing Jewish Education; Office of Continuing Education, University of San Diego

An interfaith seminar will seek a balanced historical perspective to address the issue of an almost totally male oriented religious/historical tradition. The keynote speaker and responders will discuss the female religious experience under the following topics: (1) religious symbol systems which have focused around male and female images through the ages; (2) the Goddess symbol as representing birth, death and rebirth, as well as the arts of civilization, justice and nurturing, in the ancient and contemporary worlds; (3) the historical/religious traditions which have helped to shape contemporary values. The speakers represent the disciplines of religious studies, history and philosophy. The audience will consist of men and women involved in religio-cultural activities in San Diego.



HUMANITIES FOR THE DEAF... AND OTHERS: PRE-CONFERENCE

Sponsor: Greater Los Angeles Council on Deafness

A working committee of California state deaf community leaders will join with students and others to review materials and define critical issues relating to the image of deaf culture, community, and individuals, as portrayed in books, film, and television, as well as by the deaf themselves. Among these issues will be the emergence of deaf militance; deaf characters in literature and film and their impact upon hearing and deaf audiences; the concept of "deaf culture"; the availability and effectiveness of humanities oriented programming for the deaf; and the relationship of English to Ameslan, American Language, the language of the deaf community. Humanist scholars, both deaf and hearing, from the fields of linguistics, literature, history, and anthropology, will work with community leaders to prepare a report in anticipation of an international conference on humanities media programming for the deaf.

A PROPOSAL TO IMPROVE THE INTEGRATION OF THE HUMANITIES INTO THE CALIFORNIA PUBLIC SCHOOLS (K-12)

Sponsor: California School Board Association, Sacramento

Over a three-month period, three visiting humanists will investigate the status of the humanities in representative public schools at the elementary and secondary levels. Chosen districts will be balanced according to geography, size and population; the scholars' disciplines are literature, history and philosophy. A second phase will consist of two major regional seminars for school board members and administrators with presentations from the visiting humanists and other resource humanists, who will define the purpose of the humanities and cite specific examples of humanities currently in the schools. They will also suggest ways of integrating the humanities further into the K-12 curriculum. In a third phase, the seminar presentations will be published in a special issue of the *California Schools Journal*, thereby reaching a wider statewide audience of school trustees and administrators.

RIPPED IN TWO/RASGADO EN DOS

Sponsor: University of California, San Diego, Archive for New Poetry

A half-hour videotape will record four young Hispanic poets from the San Diego area reading their own poems which document the bicultural nature of the society they live in. Some in Spanish, some in English, some a mixture of both, the poetry brings understanding of the types of struggles affecting the Latin-American world now, the oppression, joys and struggles of Mexicans and Chicanos, and the histories of families and peoples. Scholars in literature, history, philosophy, language, and Mexican-American studies will help to select the poems and place them in a larger historical and cultural context. They will participate as critics in reviewing the actual tape, which will eventually be broadcast on public television.



Illustrations from a conference brochure by Foothill College

Public Radio & Television

CALIFORNIA'S GREAT VALLEY AND ITS PEOPLE

Sponsor: Western Public Radio, Inc., San Francisco

Two hour-long documentaries for radio will explore the changes taking place in California's Central Valley, from Redding to the Tehachapi Mountains, and the effects of these changes on the agriculture industry and on the social and cultural values and attitudes of the valley's people. The programs will look at land, water and pesticide use, agricultural research and development, labor practices, population trends, farm economics and financing, and other factors that bring about change. Among the film's advisors will be scholars in history, literature, economic philosophy, environmental and agricultural philosophy, as well as representatives of agribusiness, family farmers, farm labor leaders, environmentalists, water economists and policy makers, marketers and distributors, and others of the wide spectrum of people whose lives center on the Valley's productivity.

Grants listed on these pages cover two CCH quarterly deadlines. As a consequence, some of the projects described here may have completed their events. For information on the status of any project, please consult the CCH office in San Francisco.

LOS ROMEROS: A BORDER BIOGRAPHY

Sponsor: San Diego State University Foundation for KPBS-TV

A 30-minute film for television will center on the oral histories of a group of pioneer migrants who currently live in San Diego and continue to hold strong ties with their families in Mexico. It will pursue the pattern of border settlers from Baja California during the last century, featuring the personal experiences of the individual migrants within a documentary story line that relates the history of the California border to contemporary issues and events. A reconstruction of migration north will contain segments in several Baja California locations which the travelers came from and passed through, and to which, in some cases, family members returned. Professors of history, literature, anthropology, folklore and political science will serve as consultants to the film makers. Statewide broadcast is anticipated.

More grants on pp 10 & 11



The Role of Humanists in Public Affairs: Romantic Sideshow or Bridge to a Better World?

I guess the first thing you're supposed to do when you receive an award like this is to thank the people responsible for the honor, and although that's a formality, in this case it's much more. In my 13 years of academic life, this award ranks as one of the two greatest recognitions I have ever received, the other being the Distinguished Teaching Award at my university.

It means more than my book awards, more than my promotions, more than any other honors because this award says, "Even if you haven't always been succeeding, you certainly have been out there trying," and that's an important part of what humanities mean—trying for people. So I do want to thank the Council and everyone else who had any role in my receiving the award.

When I was called about the award, I was asked to come up with a title. In retrospect, I chose a ponderous and pompous title—"The Role of the Humanities in Public Affairs: Romantic Sideshow or Bridge to a Better World?" I planned to deliver the humanistic manifesto to end all manifestos, to provide you with The Truth about what the humanities were, and to give the last word about how they affected and should affect public policy.

But it didn't work. I tried and I thought and I wrote and I re-wrote, but nothing worked. Fortunately I have a cure-all, a panacea for every problem I can't deal with alone. I turn to my guru, the wisest person I have ever known. You see, I have a great advantage over the rest of the world because that guru also happens to be my wife, Laurel. So I said to her, "Sweetheart, I just can't make headway on this talk. Can you help me? What are the humanities to you?"

Then, out of that safe deposit box mind from which she always seems to pull the right thing at the right time, came the answer. "Remember that song from *Hair*, 'Easy to be Hard?'" And she recited the lines to me:

How can people be so heartless?
How can people be so cruel?
Easy to be hard
Easy to say 'no.'
Especially people who care about strangers,
Who care about evil and social injustice
Do you only care about the bleeding crowd?
How about a needing friend?
I need a Friend. *

* Copyright (c) 1966, 1967, 1968 James Rado, Gerome Ragni, Galt MacDermot, Nat Shapiro, United Artists Music Co., Inc. All rights administered by United Artists Music Co., Inc.

"That's the essence of the humanities," she said. "You're worrying too much about the humanities when what really counts are humanists." Laurel had found the key—humanists, not the humanities.

This is no splitting of hairs, because the humanities really have been a sideshow—usually a very romantic sideshow—to public affairs. For centuries humanists have been doing humanities, be they history, philosophy, literature, or art, as a sideshow to public affairs. Occasionally, aspects of the humanities have had a direct impact on public affairs, but this has usually occurred because others—educationists, social scientists, government policymakers, business people, community activists—have reached into the humanities and selectively drawn out things to use as they have seen fit. Where we have failed—and I say "we" because I am a humanist—is that humanists have not been sufficiently involved in public affairs as *humanists* and therefore have had relatively little influence on the way the humanities have been applied to public affairs.

Therefore, I'm going to change the title of my talk from "The Role of the Humanities in Public Affairs" to "The Role of Humanists in Public Affairs." As the two are not totally separable, I will address both topics. However, I will emphasize humanists, because if we ever want to make the humanities a real part of public affairs, humanists as humanists will need to become more involved in public affairs.

When I say humanist, by the way, I do not refer to the kind of Ph.D. union card or professional license you carry in your wallet. Humanists come in all shapes; they are found in all disciplines and walks of life, and no degree-granting program can anoint you or deny you the right to be a humanist. Today I am looking at humanists, whatever your background, because you're here, saying that the humanities count and you are willing to go to battle to make them count.

There are many ways you can categorize humanists. Normally they are categorized by field of study, by discipline, or by area of endeavor. But I'm going to categorize three types of humanists according to their relationships to public affairs.

First there is the Type One Humanist, the Humanistic Purist. This is the humanist who refuses to have anything to do with public affairs, the humanist who simply wants to conduct historical research, write novels and poetry, create paintings and sculpture, analyze literary texts, or muse about philosophy. Fine. Such people play an important role in this society and in the world. If we didn't have such humanists, ours would be a much poorer world. Sometimes that research, those novels, or those philosophical analyses creep into or become used for some aspect of public affairs. But those times are relatively infrequent. In relation to public affairs, these humanists remain for the most part a sideshow, if not always romantic.

Then there is the Type Two Human-

ist, the Ivory Tower Commentator. That's the humanist who sits in the tower—be it an academic tower, a governmental tower, a think-tank tower, or any other type of tower—and writes about society. The Ivory Tower Commentator may discuss compensatory justice in philosophy, analyze social history, write novels critical of society, or devise dreams for the perfect future world—often valuable contributions. But such humanists are still on the sidelines. They haven't taken that final step of really getting into public affairs.

Finally, I want to talk about the Type Three Humanist. That's you—the Applied Humanist. This is the humanist who says, "It is not enough for me to do pure humanities. It is not enough for me to critique society. It is not enough for me to espouse my dreams for a better world, in hopes that some social scientist or policymaker or educationist or businessperson or community activist will pick up my ideas and do something with them. For me, part of being a humanist is taking the responsibility for trying to implement my ideas."

The factor which sets off the Applied Humanist from the Humanistic Purist and the Ivory Tower Commentator is that one word: responsibility. It is not enough for me to speak from the sidelines. If I critique and am concerned and care, I must become involved. I must emerge from the tower and enter the fray of public affairs. There I must battle for the things in which I believe, perhaps be recognized and perhaps be overlooked for my successes, and accept responsibility for my failures without passing the buck to someone else. There aren't enough of that type of humanist. I hope there will be more.

Each of these types of humanist serves a purpose. I am not criticizing Types One and Two, for they contribute in their way. But I am deeply concerned because there are not more Type Threes. Moreover, I need to distinguish the humanist in public affairs from the person who happens to be a humanist and also participates in public affairs. There is a difference. Take, for example, the historian, the philosopher, or the artist who runs for political office but does not bring humanistic thinking, humanistic knowledge, or the insights gained from the humanities to the public sector. That person is not an Applied Humanist, but rather a person in public affairs who at one time was, or might still be, a humanist.

When I speak of an Applied Humanist, I speak of one who is not only committed to getting into public affairs, but also one who stands up for the humanities in public affairs, and champions the role and potential contri-

By Carlos Cortes, Professor of History, University of California, Riverside



Harry Polkinhorn Photo

Dr. Carlos Cortes received the California Humanities Council's Distinguished California Humanist award for 1980 at the CCH Annual Fall Conference in Claremont last September. He is seen here holding the silver plume that symbolizes the award, and the talk that he gave on that occasion appears on these pages.

butions of the humanities to public affairs.

There are many facets of the humanist in public affairs that could be discussed, but today we are considering the long-range goal of the California Council for the Humanities—the pursuit of community. Therefore, I want to focus on that one function of the Applied Humanist, the humanist as builder of societal bridges. Not a romantic sideshow, but bridgebuilder for a better world.

Today I will talk about four kinds of bridgebuilding—among groups, among ideas, among areas of knowledge, and between eras. I will do so, partially, by taking you on a personal Odyssey because, by sharing some of my experiences, I hope to clarify the meaning of the humanist as bridgebuilder.

Bridges among Groups

Your program contains a quote from Harold Isaacs' provocative book, *Idols of the Tribe*, and it serves as an excellent introduction to the first area, bridges among groups. Isaacs says, in part, "Our tribal separativeness are here to stay. Barring total extermination, they cannot be indefinitely contained." Isaacs was referring mainly to ethnic, national, and religious groups. But when I speak about groups, I would like to extend the vistas, because the issues of societal groupness we face as humanists go well beyond ethnicity.

I see ethnic diversity more as a strength than as a weakness in our society, but there are non-ethnic cultural groupings which truly tend to split us apart. For example, institutions that

have developed their own languages, their own *modus operandi*, their own kinship networks, and other patterns of behavior and values that make them into true societal subcultures. Such institutional cultural groupings often become almost incomprehensible to and impenetrable by outsiders.

We can begin with the largest institution in our society, the federal government. In reality, the federal government is composed of myriad subcultures who have their own languages (usually composed of initials and abbreviations), develop their own sets of values and behaviors, and establish their own laws and internal law-enforcement procedures. Moreover, these federal governmental subcultures often fail to communicate effectively and continuously with other federal government subcultures who deal with related issues, and sometimes they work at cross purposes. Take one example, the federal government's language "policy."

The most recent Federal Bilingual Education Act says essentially one thing: the goal of bilingual education is to teach young people English. The emphasis is on helping young people who come to school with a home language which is other than English to learn English quickly, while at the same time studying other subject areas in the home language, but only until the transition can be made into monolingual English-language education. The "success" of a bilingual education program, then, is evaluated on the basis of how quickly it can transfer students from bilingual classrooms into monolingual English-language classrooms and, of

course, at the same time "help" them to leave behind those non-English language skills they bring to school. Don't cherish them; don't build on them. If their families or communities want to maintain the language, well and good. But the schools are there to teach students to use English only, and English only education should be the goal. That's on the one hand.

On the other hand, in late 1979 the President's Commission on Foreign Language and International Studies issued its report based on months of research and hearings. The report labelled the United States as a veritable disaster area in foreign language and international knowledge. Americans generally know little about foreign countries, while we have a citizenry which, for the most part, cannot communicate in the other languages of the world. In truth, our nation is badly served by our ignorance of the world, its cultures, and its languages.

The Foreign Language and International Studies Report contains, of course, the obligatory "solution"—pour more federal money into foreign language and international studies. But where should the money be poured? The report calls for an emphasis on the teaching of foreign languages at the university and high school levels, but makes only sporadic reference to America's natural multiple linguistic resources, the language minorities of our nation, and it says even less about bilingual education.

So here you've got it. One federal government subculture, those who legislate bilingual education, passing a bill which addresses home-learned languages as a deficit to be eradicated (or at least left behind as excess baggage rather than as a national treasure to be preserved) and committing funds to hasten the process of English-language monolingualism. At the same time another federal government subculture, those involved in the Foreign Language and International Studies Report, recommends an increased emphasis on university-level "foreign" language training.

Let me clarify my position. I strongly believe that U.S. schools should develop the English-language skills of *all* students as a national priority. But why must this be done on the basis of viewing those "other" languages which students bring to schools as deficits to be removed? I also believe in increasing university-level and high school-level foreign language training, but this should be accompanied by an effort to maintain and cherish the second-language resources brought into the schools by our nation's language minorities. Particularly in view of our nation's

multilingual unpreparedness, wouldn't a coherent national language policy call for two-language as a national educational goal for *all* students, as it is in most other nations, rather than only emphasizing second-language learning at an advanced age when such learning is far more difficult?

If somebody recommended a federal energy policy calling for emptying all of the nation's oil wells and known reserves into the ocean and then simultaneously pouring money into the search for new oil reserves, we'd think the policymakers were crazy. But that's precisely the state of the federal government's current language education policies. [Note: since I delivered the talk, Congress added Title III to the Elementary and Secondary Education Act authorizing \$5.2 million in 1981 for grants to states, school districts, or colleges to train teachers in foreign languages and cultures. Now let's see how much they authorize in the next Bilingual Education Act to encourage kids to forget their home languages. The new new math: one plus one equals zero.]

Fortunately, the humanist can attack this insanity by building bridges of rationality. All good reports leave something unsaid, so there will be a good reason for calling follow-up conferences. So it was with the Foreign Language Report. They're having a follow-up conference, entitled the National Assembly on Foreign Language and International Studies at the Johnson Foundation Conference Center in Racine, Wisconsin, and I've been commissioned to write a paper on the relationship of bilingual and multicultural education to foreign language and international studies. Hopefully, as a humanist bridgebuilder, I will be able to connect these federal subcultures and thereby contribute to a sensible national language education policy which will address our nation's linguistic diversity for what it is—a national treasure which should be preserved and strengthened through our schools.

So much for bridges between subcultures within an institution. How about between institutions? Take one area in which I've been deeply involved, multicultural education. Multicultural education is not synonymous with teaching about cultures. Rather it is the overall process of helping young people learn to live in a society and a world of diversity. Part of multicultural education involves teaching about cultures, but teaching about something does not mean that students are learning, and learning should be the goal of educational institutions. When it comes to multicultural education, two groups of institutions—universities and K-through 12 schools—are often miles apart. Bridges need to be built between them.

It is not enough for university hu-

manists to write K-12 textbooks or go to K-12 schools to give lectures about different cultures, ethnic groups or world areas, although such activities do have value. I love to give lectures to teachers and K-12 students about Chicanos, ethnic history, Latin America, and the media. But in the process of my metamorphosis into an Applied Humanist, I have become increasingly aware of the limitations of the "write-a-textbook; give a one-shot-lecture" approach to contributing to K-12 multicultural education. In years gone by I would walk away from an hour lecture on Latin America to local teachers feeling comfortable and proud because I had left them with my golden nuggets of wisdom. And when those teachers' students later showed up at the university without that wisdom, who was responsible? The teachers, obviously. Certainly not I. After all, I had given them an hour and shared my golden nuggets with them. *They* had failed to pass them on to their students. And not a week goes by when I don't hear some professor complaining about what a lousy job the public schools are doing. Usually it's a professor who hasn't set foot in the public schools in years.

For the most part university humanists have not made strenuous efforts to build those inter-institutional bridges, which means participating as *humanists* in the elementary and secondary schools. I don't mean just talking to teachers; I mean talking to students, helping to develop curriculum, and getting involved in the entire process of learning. I mean helping kids to learn, not simply throwing out those golden nuggets of wisdom and then complaining when those nuggets or someone else's golden nuggets aren't remembered. In the last ten years, as I have become more deeply involved in multicultural curriculum development and in working with students in the K-12 schools, I have begun to understand the mysterious process of learning, especially multicultural learning. But only if humanists get out of their towers and into the K-12 schools will they be able to build those bridges between institutions which lead to better learning for students.

As well as building bridges among intra-institutional subcultures and between institutions themselves, humanists can also contribute to building bridges between institutions and other societal cultures—ethnic cultures, religious cultures, the cultures of men and women, the cultures of the physically handicapped, and others. A few years ago I served as a desegregation consultant in a small rural Oregon school district with a fairly sizable Mexican-American population.

As part of my work I participated in a community meeting involving faculty, administrators, and Chicano parents. One of the first issues that came up was the complaint by a Mexican-American

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Public Policy

COMPETITION FOR WATER

Sponsor: Western Water Education Foundation, Sacramento

A one-hour television special will examine key water policy issues in California, under the assumption that the state will be about five million acre-feet short of water by the year 2,000, and that any water-costing decision will be made at the expense of another competing entity. Three courses of action are foreseen: (1) Dam more rivers; (2) Conserve existing water; (3) Reclaim used water. Historians, philosophers, and an expert on meaning in language will serve on an advisory panel with a group of policy-makers from every level, to examine the ethical and cultural considerations and social patterns involved in policy decisions concerning water. A program guide will be developed for use with the TV program in civic groups and colleges, and a state-wide conference on "Water Competition in California — Some Consequences and Conclusions" will use the program as its opening event.

CITIZEN RESPONSIBILITY, CONSCIENCE AND THE DRAFT: A RE-EXAMINATION FOR THE 80's

Sponsor: World Without War Council of Northern California, Berkeley

A series of eight meetings, two each in four locations, will provide an opportunity for audiences to examine and analyze their attitudes toward problems of citizen responsibility, conscience and the draft. Young adults, parents, and advisors to young adults will, in the first set of meetings, answer questionnaires which present a range of different positions on military conscription and look for the grounds of their responses and the reasons behind disagreements. At the second set of meetings, scholars with differing perspectives will in a coherent way present their own responses. Historians, theologians, philosophers and political scientists will participate. At least two radio and television programs will use a similar format to explore the same questions.

OUT OF THE ASHES

Sponsor: Western States Black Research Center, Los Angeles

A one-hour color film will explore a wide range of issues affecting life in the Watts community. It will look at the lives of three families, one that has lived in Watts since before 1965, one that has moved there within the past year or two, and one that is contemplating moving into the community. The script will document the effects of various cultural, social, religious and political institutions on the survival of these families, as well as the cultural and historic development of Watts itself. An advisory panel of philosophers, anthropologists, historians and a professor of literature will act as consultants on the script which is the subject of this award.

STREAMS WITHOUT BORDERS

Sponsor: Film Arts Foundation, San Francisco

A half-hour film will explore the efforts of dam builders in two sites to compensate for or preserve aboriginal and historic evidence of human history that will be inundated when the dams are complete and the reservoirs filled. The Stanislaus River basin will be flooded by the New Melones Dam, and the Warm Springs Dam will cover the banks of Dry Creek and its tributaries that feed the Russian River. Prehistoric sites already documented along both waterways include middens, petroglyphs, housepits, hunting blinds, pictographs, Indian burial grounds, mortars and caves, some dating back to the Pleistocene Age. The film will preserve information about these and more recent historic sites; it will record such activities as the removal of certain plants for preservation elsewhere, and will show the changes as they take place. Participating in the project are scholars from anthropology, archaeology, ethnic and western history, language, and geology. This grant is for preparation of a script.

CALIFORNIA JOURNAL TELEVISION SERIES

Sponsor: California Center for Research and Education in Government, Sacramento

A monthly series of half-hour television programs will provide citizens throughout the state with information on activities of the state government, covering one topic at a time. Each program will include a historical segment, offering viewers a perception of the links between past and present governmental experience through historical precedents, and similarities of earlier situations to current concerns. Besides reporting on the topic, an interview segment of each show will address questions of basic values and responsibility framed by a philosopher. Suggested topics for programs include: crime and punishment — prisons; California's Washington connection; health of the state; how the arts came in out of the cold; and California's business climate, among others.

PRIVACY AND DEMOCRACY IN 1984: A HUMANISTIC VIEW OF THE NEW COMMUNICATIONS TECHNOLOGY

Sponsor: Communications Law Program, School of Law, University of California at Los Angeles

Three colloquia will explore the sometimes conflicting values of democracy and equality on the one hand, the privacy and individualism on the other; focusing on access to the new communications media and the information they carry. Each session will contain a technical lecture to explain the latest capabilities, a scenario of the future suggesting how the new developments might affect society, papers

by humanist scholars relating to the scenario from the perspective of their particular discipline, and a general discussion among 30 to 35 invited participants representing the community at large. The discussion groups will include members from political parties, civil and citizen consumer organizations, minority organizations, women's groups, business, labor, military, religious, handicapped, students and professional academic, government, media, and other appropriate segments of the community. A series of radio programs will carry the content of the meetings to the general public.

VIOLENCE IN THE FAMILY: PRIVATE TROUBLE/PUBLIC ISSUE

University Extension, University of California at Santa Barbara

Domestic violence, long a subject concealed behind the closed doors of private homes, has recently been the subject of proposed legislation at both state and federal levels. New laws make spouse abuse a felony punishable by a prison sentence, and initiate programs in police training, shelters for victims, court intervention and rehabilitation of offenders. At a one and one-half day colloquium, specialists and professionals in the field will interact with members of the public, especially women and particularly minority women, as well as scholars from the fields of history, sociology, literature, art history and cultural anthropology. Workshop sessions will examine the causes of family violence from a historical and philosophical perspective and address the needs of victims, the problems of attackers, the role of police and related judicial procedures and the present and pending legislative approaches.

THE ELECTRONIC CHURCH: RELIGION, POLITICS & MEDIA

Sponsor: Radiowest Productions, Inc., Santa Monica

A pilot program in a proposed series, this half-hour documentary for radio will define the current issues involved at the intersection of religion, broadcasting and politics. It will include commentary by historians and archival materials to chronicle the early days of religious broadcasting when figures such as Aimee Semple McPherson and Father Charles Coughlin built enormous audiences for their moral and sometimes political messages. Conflicts both with mainstream society and within American-Protestantism affecting religious broadcasters will be explored, as they involved questions of broadcast regulation, competing public rights and interests, and political involvement, that have parallels in contemporary times.



WHO WILL ASK THE QUESTIONS?

Sponsor: Film Arts Foundation, San Francisco

A 60-minute documentary film will look at the need for continuous, thoughtful examination of the issues and institutions of our society through a scrutiny of the Center for the Study of Democratic Institutions in Santa Barbara. Founded by Robert Maynard Hutchins more than 20 years ago, on the theory that democracy needs constant questioning of its basic assumptions and issues to remain responsive and healthy, the Center was one of the first attempts at institutionalized interdisciplinary dialogue. With the rise of the practical, technological, often activist-oriented "think tank," the basic philosophical orientation of the Center became less popular, and its dialogues were labelled sexist, racist, elitist, and irrelevant. The film will use the history of the Center to look at the evolution of dialogue in this country over the past 25 years and to document the precedence in time of thoughtful discussions. This award is to support a script-writing phase.



Illustrations from a conference brochure by the Oakland Museum



Local and Cultural History

A HISTORICAL WALKABOUT IN HILLCREST

Sponsor: Walkabout International,
San Diego

A two-hour historical walking tour of Hillcrest, a distinctive San Diego neighborhood, will be conducted for 150 to 200 participants to inform them about the history, architecture, geography, and sociology of the neighborhood and its relation to the development of San Diego and California. Scholars in the humanities will accompany groups of 20 to 30 people at a time, and give both planned and spontaneous commentaries in the areas of their specialties: California and San Diego history (including architectural history), neighborhood geography and social anthropology. The scholars will also participate in the research for the walk, and will help to write a brochure enlarging on the oral information prepared. The techniques developed during this planning period will be used to develop similar tours in other neighborhoods.

LOS ANGELES DOWNTOWN TOUR: YESTERDAY AND TODAY

Sponsor: Chinese Historical Society of
Southern California

To acquaint both the ethnic Chinese community and the general public in Los Angeles with the historical evolution of the city's Chinatown and its people, sponsors have planned the following components: (1) an audiovisual presentation of a brief history of Chinatown and the Chinese in Los Angeles; (2) two guided walking tours to a number of points of interest in the community; and (3) a pamphlet containing maps, photographs and an explanatory text, to accompany the walks. The tour will be included in the activities of the California Historical Society Conference which will meet in Los Angeles in mid-June.

HUMANITIES COMPONENT FOR "DEVOUR THE SNOW"

Sponsor: Marquis Public Theater
Corporation, San Diego

A previously produced play, "Devour the Snow," about the experiences of the snowbound Donner Party in 1846, where all who survived were presumably nourished by the flesh of their dead comrades, will set the stage for a discussion of certain moral and philosophical issues raised by the group's tragedy. Professors of history, philosophy, anthropology, and literature will join a scholar in theater arts and a minister in evaluating the historical significance of the incident and addressing the critical issue — the subordination of "natural" man to "cultural" man, and the dependence of human community upon the enforcement of rigid moral codes. They will compare and contrast the issues of the discussion with moral dilemmas faced continually in everyday life: personal, professional, political, etc. The discussion is to be videotaped and go on tour with the play.

THE PORT CHICAGO INCIDENT

Sponsor: Chamba Media Foundation,
Los Angeles

A film will be planned dealing with the subject of race relations in the American armed forces, focusing on the events ensuing from an explosion of ammunition ships in the town of Port Chicago on the Sacramento River in 1944, when 320 sailors, 2/3 of them Black, were killed. The refusal of 50 of their shipmates to resume loading ammunition gave rise to the largest mass-mutiny trial in American history, and the men were convicted. Subsequently, after an intense campaign by Black organizations and the Black press which included an investigation of discrimination, racism, and the deployment of Blacks in the Navy, the sentences were set aside. Consultants include professors of anthropology, sociology, history, and ethnic studies. The film will use actors to recreate segments of the early events, documentary newsreel footage narrated by actual participants, and photo-animated historical photographs.

HISTORY OF SAN YSIDRO

Sponsor: San Ysidro University

Noting that the history of their area has always been recorded in terms of the arrival and activities of Anglo residents, the sponsors of this project will conduct a series of six lectures emphasizing the role of Mexican residents, both in the community and the development of the state. The lectures will include the founding of San Ysidro, the contribution of the Little Landers, the role of the Mexican people, San Ysidro and the Mexican Revolution, the transitional years of the 1960's and 70's, and the present and future of the community. Participants from the disciplines of history, anthropology, sociology, linguistics, and the arts will contribute to the presentations and the discussion.

AMERICA IS IN THE HEART

Sponsor: Community Information
Network, Oakland

A series of 13 half-hour radio programs will dramatize the historical novel by Carlos Bulosan, "America is in the Heart." A semi-autobiographical work, the novel relates the story of Bulosan's childhood in the Philippines, his voyage to America, and his years as an itinerant farm laborer, as a prototype of the experiences of the Philippino people in their early days in this country. Each radio episode will concentrate on a given theme, such as family life in the Philippines, immigration, race relations, etc., and will also contain a segment of analysis and comment by a scholar in the humanities. The series will examine the impact of American social customs and attitudes on Philippine cultural philosophy and the resulting changes in the lifestyles and communities that emerged as the immigrants settled here.

ANGEL ISLAND FILM PROJECT

Sponsor: Chinese Historical Society of
America, San Francisco

This project will develop a detailed production plan and script outline for an hour-long film about Angel Island in San Francisco Bay during the three decades 1910 to 1940, when it served as an immigration station for more than 200,000 persons, mostly from China. The film intends to do for the West Coast what many scholars have achieved for the story of Ellis Island and immigration history from Europe. Some newcomers from Asia were detained at Angel Island for weeks or months while their papers were verified, and underwent medical examinations and intense interrogations. Poems carved into the walls of their barracks expressed their frustrations, humiliation, and fear, and will be used, together with oral histories gathered from former detainees, as background materials for the film. The disciplines of history, languages, literature, jurisprudence and Asian-American studies will contribute a variety of perspectives to the chronicle of this experience.

THE SAN FERNANDO VALLEY: CROSSROADS FOR CALIFORNIA

Sponsors: History Department, California
State University, Northridge; San
Fernando Valley Historical Society

A history of the San Fernando Valley will take the form of a multimedia presentation using three large screens and a combination of slides and motion picture film. It will tell the story of the Valley's part in the major events of the state's history, show its appearance at many different times, and discuss the policy issues faced by Valley residents over the past 200 years, such as geography, ecology, transportation, and a sense of community. As part of the Los Angeles Bicentennial celebration, it will provide both hosts and visitors with an account of the transformation of the Valley during the 200-year period, dealing with Indians, missions, wars, ranches, gold, trade, oil, water, movies, railroads, freeways, and many other details. The multimedia version will be shown to public and private groups throughout Los Angeles and the San Fernando Valley, and a single screen version will be prepared for broadcast and cable television, schools and libraries.

THE ARMENIAN COMMUNITY OF CALIFORNIA: THE FIRST ONE HUNDRED YEARS

Sponsor: The Armenian Assembly,
Los Angeles

This project will research, prepare, and present display posters, a narrated slide show, and interpretive brochures about the history of the Armenian-American community in California. Public exhibits using these materials will be shown throughout the state, with discussion meetings organized around them. The presentations will cover the century of development of this community from its early immigration from

Turkey to the present period of increase in arrivals from the Soviet Union and the Middle East. Specific topics will include: migration waves and resettlement in California; evolution of cultural and social life in the new world; anti-Armenian prejudice and discrimination; the Armenian role in California agriculture; the impact of the Depression and World War II; reawakened ethnicity: the 1960's; renewed immigrant and refugee influx: the 1970's and 1980's. Specialists in American history and Armenian immigration history will join with resource persons in Armenian religion and literature, art, architecture, and musicology, in lending their expertise to preparation of the materials.

STANISLAUS — FREEDOM FIGHTER OR RENEGADE?

Sponsor: Mission San Jose

The life of Stanislaus, an alcade of Mission San Jose and a Laquisime Indian leader who stubbornly resisted a Mexican invasion in the late 1820's, will be the subject of an audiovisual project suitable for use in schools, on television and in programs by park rangers. Stanislaus, who declared war on Mexico because of its planned seizure of Indian lands and livestock, held in trust for the Indians by the padres of the Mission, was honored by settlers who gave his name to the Stanislaus River and later to the county and national forest. An account of his campaigns will be presented which, as a result of historical research, differs substantially from earlier interpretations that cast doubt on the courage and loyalties of the Indian leader and his 500 followers. The impact of his opposition to the Mexican troops on the ultimate history of California will also be explored. Mission San Jose is currently undergoing a major restoration, and the Stanislaus film will form part of its historical resources.

FAMILY ALBUMS: FIVE JAPANESE AMERICAN FAMILIES

Sponsor: Japanese American Cultural
and Community Center, Los Angeles

Five family photograph albums will be selected for an exhibition to represent a cross section of Japanese immigrant families around the turn of the century. Selection will reflect the fact that the majority of Japanese immigrants first entered southern California as laborers and eventually established themselves in truck farming, floriculture, and produce merchandising. Photographs will be displayed in timeline form, documenting individuals from the immigrant generation, around 1880, through three successive generations born in this country, up to the present time. Included will be pictures showing relationships, celebrations, social groups, important travel, home environment, dress, occupations and use of leisure. The photographs may be supplemented by an audiovisual component where taped commentary by family members and narratives by scholars in history and anthropology would accompany the exhibit.

The Role of Humanists

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parent that one of the biggest problems she faced was understanding the memos and information sent home by the schools. One teacher, with the best of intentions, agreed and recommended the translation of all district memos into Spanish. The parent proudly replied, "I'm Mexican American. I read Spanish. But I also happen to read English. I just can't understand your memos." And she pulled from her purse a stack of memos from the district and the schools. You know what? I couldn't understand them either.

My master plan for working with the district called for a workshop the next day to help teachers and administrators better understand Chicano culture. Instead we—the Chicano parents and I—spent the entire day working with administrators and teachers to help them learn to communicate with parents in clear, precise English rather than in educationese. There I was—the university-trained humanist—helping educators learn to write memos. And I felt great when the day was over. I had truly functioned as a bridge-building humanist. Moreover, this was no unique situation. It's pandemic—the inability of different cultures and institutions to communicate with each other.

But the problem of communication extends beyond ethnic cultures and public institutions. It also invades the world of private industry. One of my most exciting current involvements is an ongoing series of seminars for business executives and supervisors on the subject of understanding Hispanic cultures and experiences. The seminars are sponsored by the M & M Association of Los Angeles, one of the nation's largest continuing education organizations for private businesses. M & M asked me to give these seminars in response to requests from Southern California firms which were experiencing a massive and rapid growth of their Hispanic workforces. It seems that some of their good old tried-and-true "culture free" management principles spawned by our nation's leading business schools weren't working quite right with Hispanics. At the beginning of each seminar, of course, their questions were usually along the lines of what's wrong

with Hispanics, not what's wrong with their management principles. My response is to demonstrate for them how culture-bound, not culture-free, their principles and operations really are. What is doubly exciting is that, while teaching, I'm also learning . . . about the culture of U.S. management.

Let me give one example of trying to build bridges of understanding between Anglo management and Hispanic labor. I was working with one company with a rapidly growing Mexican workforce. This company was really trying to do things right, but when I talked with some of the executives, they were convinced that they really couldn't trust their Mexican workers. I reminded the executives, of course, that I was also one of *them*, the ones they couldn't trust, and asked them how they had come to that conclusion.

The main point was their company health insurance program which, they stated quite proudly, they had even translated into Spanish for the workers. The next thing the company knew, the workers were submitting health insurance claims in droves—not just for the workers' spouses and children, but also for their parents, their brothers and sisters, their uncles and aunts, even their in-laws. "You see what we mean," said one of the executives, "You just can't trust these Mexicans. They even try to cheat on their health insurance."

I asked to see a copy of their Spanish-language employee brochure, which included information about the health insurance program. It was a nice, attractive brochure informing employees that the insurance program covered members of their families. Of course, family was translated into Spanish as *familia*. Mystery resolved. In their laudable desire to communicate to the workers, the company has miscommunicated because words, but not culture, had been translated. They had sent one message—family; the workers had received another message—*familia*, which means far more than family in English. It means the extended family, including parents, grandparents, in-laws, as well as their sisters and cousins and aunts. The Mexican workers, of course, were

delighted—a health insurance program covering the *familia*. How thoughtful of the company!

After listening to the executives' story and reading the brochure, I explained to them exactly what had occurred. By translating language while being unaware of culture, they had miscommunicated. The company stood between the proverbial rock and hard place. It could "clarify" the miscommunication and, in the eyes of the workers, take back promised benefits, with who-knows-what negative results in terms of management-labor relations. Or it could go along with the "error," with benefits for the *familia*. Or it could seek some sort of compromise. But at least a culture-institution bridge of understanding had been built as the basis for communication and a more-informed decision.

Finally, how about bridges among culture? One research interest of mine is the role of the media as a force for and against intercultural understanding. At the present time I am writing a book on the history of the themes of ethnicity and foreignness in U.S. motion pictures. How have U.S. motion pictures influenced the way people of different backgrounds view each other?

I didn't start out that way. I began with the goal of writing a book on Chicanos or Hispanics in films, but as I got into the topic I came to the realization that the motion picture industry's stance toward Hispanics only made sense when set in the comparative context of how that same industry simultaneously addressed other minorities—Blacks, Native Americans, Asian Americans. As time went by I constantly came into contact with people concerned about the images of other ethnic groups, such as Italian Americans and Jewish Americans, and with such organizations as the Guardian Society, which is concerned with the image of Polish Americans. In the process I found that each group brought a different and enriching perspective to the topic. As a result, I decided to deal with the entire subject of ethnicity and foreignness.

From a mono-ethnic perspective, media treatment takes on one form, but in multicultural perspective the topic assumes an entirely different shape. By building bridges among cultural groups for the mutual sharing of ideas about the media, the way different groups are treated, and the ways this treatment affects intercultural perceptions, then the basis for a true cultural democratization of the media is possible.

Bridges among Ideas

Let's move on to the second area—humanists as bridgebuilders among ideas. In this area they can take at least three general approaches. First, humanists can provide bridges from simplistic definitive thinking to the realities of human ambiguity. One of the strengths of the humanities is the fact that they are not afraid to deal with ambiguity. A major danger of our society and the world today is the mania to transform everything into a system, reduce the world into rigid categories, and construct behavioral models which reject diversity as deviance. The world's growing complexity seems to have driven people more and more into a vain search for definitive answers and a fear of living with ambiguity.

One of my favorite television commentators, Eric Sevareid, addressed this issue in his final network editorial, when he stated that from his years of reporting he had learned to "have the courage of one's doubts as well as one's convictions in this world of all too passionate certainties." In line with Sevareid's sage counsel, the humanities and humanists contribute when they encourage doubt where certainty is inappropriate, when they challenge the invariable "perfectness" of systems, and when they assist people to learn to live with inevitable ambiguities.

Such a rage for systems is increasing, for example, within education, which is moving away from teaching toward management, not only at the administrative level, but also in the classroom. Go to an education conference and you will be sure to find workshops on "class-



Illustration by Charles Jennings for a project, "Work, Play and Worship," sponsored by the School of Communicative Arts and Humanities, California Polytechnic State University, San Luis Obispo



room management." You can differentiate a classroom manager from a teacher, because the manager will be busy handing out mimeographed sheets for students to fill out in class, making sure that students are on the right page of the workbook, helping students get to the right teaching machine console, or guiding them to the proper "learning center."

I'll tell you what else has been coming down the educational pike during the last few years — and this should warm the cockles of your humanistic heart — "teacher-proof educational materials." Isn't that marvelous! Educational materials which are so perfectly constructed to deliver their message that teachers should not be permitted to get into the game for fear they might gum up the works. You can spot teacher-proof materials because they give all the questions the teacher is supposed to ask, precisely the answers the students are supposed to give, and exactly in what order and for how long different activities are supposed to occur. In other words, their goal is to remove teachers from teaching and simply make them managers and deliverers of packaged materials which are sent down from a higher level. As humanists, we need to challenge this trend and help get teachers back to teaching, with all of the welcome ambiguity, enriching unpredictability, and soul-satisfying "errors" that are bound to occur.

A second area of bridgebuilding among ideas deals with the area of societal inconsistencies. Humanists must not only sit back and point out those inconsistencies, but must also be willing to put themselves on the line in an effort to rectify those that can be rectified. In my work with private business, one interesting trend is the number of companies which report Hispanic workers who are complaining about discrimination in their firms' health insurance programs. Why?

Most health insurance companies cover physicians, osteopaths, chiropractors, psychiatrists, some psychologists, and selected other categories of health practitioners. It wasn't always this way. At one time only physicians and psychiatrists were covered. But little by little, through various processes, other groups gained admission into the health insurance promised land. Through pressure, politics, challenge, compromise, nego-

tiation, or simply the growth in number of people who chose to utilize their services, these alternative forms of health treatment became "legitimate" health treatment from an insurance perspective. In fact, the current State of California Disability Insurance Provisions even include treatment by an "accredited religious practitioner."

But not Indian medicine men or *curanderos* — Mexican folk medicine practitioners. If a worker goes to a doctor or psychiatrist, receives treatment, and does not improve, she or he can still obtain a health insurance reimbursement. But if that same worker goes to a medicine man or a *curandero* who cures the worker or improves that person's health, forget it. Does that make sense? The insurance payoff is for the license of the server, not the effectiveness of the service.

I'm not suggesting that we "lower" health care standards; I'm talking about establishing financial equity for persons who prefer alternative forms of health service. I make no extravagant claims for the efficacy of *curanderos* or medicine men, and I have nothing against doctors (I happen to have a very good one), osteopaths, chiropractors, psychologists, psychiatrists, accredited religious practitioners, or any other "acceptable" groups. But when some people go to one of these acceptable practitioners, maybe not get cured, and get a refund, while others go to *curanderos* or medicine men, get cured, and don't qualify for a refund, then economic discrimination exists. And when members of some ethnic groups tend more than the rest of society to patronize these "unacceptable" health practitioners, such as is common (although certainly not universal) among Mexican Americans and Native Americans, then economic discrimination becomes ethnic discrimination because an added financial burden is placed on them for not following mainstream health care patterns.

Am I recommending that *curanderos* and medicine men be included in health insurance programs? I am certainly suggesting that it be given serious consideration. If certain currently "uninsurable" forms of health treatment work better for some people, why would these people be financially penalized? A societal inconsistency which it is my responsibility as an Applied Humanist to try to bridge.

Third, humanists need to tackle inappropriate and societally harmful ideas. One idea I would like to see banished from the language is a thing called "problem solving." Oh, sure, there are small-scale, tangible problems that can be solved. If there's a fire, put it out. If there's a flat tire, change it. If a light switch goes awry, repair it.

But when it comes to large-scale social malfunctions, they simply are not going to get "solved." Moreover, it is illusory and misleading to even talk about them in terms of problem solving. We are never going to solve the prob-

lems of poverty, racism, the environment, inequality, or energy — these are not solvable things. They're too big and too complex. But we can make improvements — reduce poverty, attenuate racism, modify inequality, improve environmental conditions and strengthen our energy situation. And that's how we ought to discuss those and other such enormous issues.

Splitting hairs, Cortes? Does it really make any difference if some say "solve problems" while others say "improve conditions?" Yes, there is a difference, a critical psychological and attitudinal difference. Inappropriate talk about problem solving encourages unreal expectations and, when those problems are not solved within a "reasonable" period of time, leads to frustration, delusion, and sometimes abandonment. The result — a society whose history is dotted with time-frustrated, aborted crusades to solve the unsolvable. Let's declare war on poverty, but when it becomes clear that poverty will always be with us, end the war, and with it the inroads against poverty made by that war. Does multicultural education end racism? Of course not. Then dump it. Sure, the War on Poverty and multicultural education, as well as scads of other reform movements, can be judged failures from a problem-solving perspective. But what really counts is whether or not they improved conditions.

Attempts at problem solving in areas where solutions are impossible become inevitable failures, by definition, from their inception, since success is measured only by solution, not improvement. Therefore, we need to end the radical rhetoric of public affairs which sets up these certain failures. Rather we, as humanists, one of whose hallmarks is precision of language, need to try to bring precision of communication to public discourse, a true humanistic contribution.

Bridges among Areas of Knowledge

The third bridge is that among areas of knowledge. Humanists, as contrasted to most (although not all) scientists and social scientists, believe in the value of soft data, qualitative data. Yet contemporary society is infatuated with hard, particularly quantitative data — demographic information, statistical evaluations, and rigid categorizations, even of the uncategorizable. Whenever you read a report relating to policy, you can be sure it will proclaim the need to gather more statistics, and maybe even suggest delaying action until those statistics are gathered. I have nothing against statistics, which can be valuable when used carefully and critically. But I rue the growing dependency on statistics as the only way to go in addressing societal issues. Humanists need to develop the bridges between the hard data of the social sciences and the soft data of the humanities, using them in partnership to deal with societal concerns.

In my two years of working with private business, not once have I recommended the collecting of more statistics

on workers before making efforts to bring about reforms. When business people present issues to me involving Hispanics, I respond with suggestions for them to try, without guarantees of success, and have never run for cover by recommending the gathering of more statistics prior to action.

Here is one example of applying humanistic soft-data thinking to a cross-cultural business issue. One company with a mainly Hispanic workforce experienced an increase in management-labor tensions shortly after Christmas.

A growing organization which had begun as a mom-and-pop concern, the company had traditionally given Christmas turkeys to its workers. But with growth and bureaucratization, the company decided it would be more efficient and convenient to give the workers checks, so they could purchase their own turkeys and whatever else they wanted. The response of the workers was quite negative, even though the value of the checks exceeded the cost of a turkey. When asked for advice, I suggested going back to the turkeys. So at the next Christmas, up rolled truckloads of turkeys. Company executives climbed into the back of the trucks, shook hands with the workers, handed them turkeys. The workers were delighted.

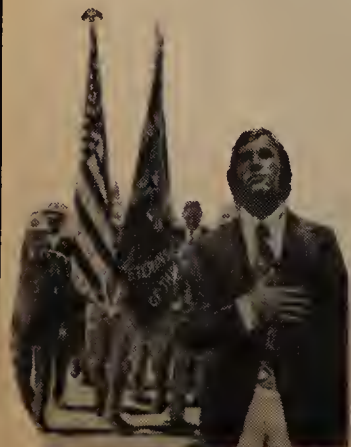
Not a surefire suggestion nor one based on hard data, my advice to the company came from a qualitative analysis of Hispanic history and culture. *Personalismo* — the personal touch — has always been important among Hispanics. The workers' participation in the company was not just a matter of dollars and cents — although dollars and cents are important for Hispanics as they are for any other workers. From its mom-and-pop origins the company had always emphasized *personalismo*, so the shift from the warmth of the traditional hand-delivered turkeys to the coldness of checks had reverberated badly among the workers. Soft data had come to the rescue; humanism had triumphed again.

Bridges in Time

Finally, I see Applied Humanists as bridgebuilders in time — from the present to the past and from the present to the future. No typo. I do mean from the present to the past.

For years humanists have bridged from the past to the present. In fact, the traditional humanistic approach is to explore, write, and teach about the past, and then hope that social scientists, educationists, policymakers, and others more directly involved in societal issues take our lessons of the past and apply them to the present and future. But the Applied Humanist must reverse the process. We should look at the present and then, by reaching into the past, extract that knowledge and understanding that help to clarify the present.

Take one simple recent business case. A company was experiencing a blow-up in the plant as a result of having placed one Latino in charge of a crew of Lati-



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JADE SNOW WONG

nos. When I asked the executives to tell me a bit more about those Latinos, they seemed to know little more than that they were from Latin America. However, as we conversed, one executive mentioned that the work crew was composed mainly of Hondurans and that the new supervisor was from El Salvador. The situation became crystal clear. It so happens that Honduras and El Salvador have experienced international tensions for years; they even had that Soccer War in 1969. But because the executives lacked a sense of Latino internal diversity, they had blundered and "imported" international conflict. By reaching back into history, however, I was able to analyze the present.

The humanities can also bridge from the present to the future. Humanists have always offered dreams. However, we have usually not assumed the responsibility of proposing avenues to reach those dreams and even less often have entered the public arena to do battle for both the avenues and the dreams. The Applied Humanist must take that step — to create and implement K-12 humanistic curriculum as an avenue to future dreams; to become involved with knowledge, understanding, and thinking to the business world as an avenue to future dreams; to champion the value of the humanities in helping to guide governmental policymaking as an avenue to future dreams; to become involved with integrating humanistic concerns into the media as an avenue to future dreams.

Obstacles to Applied Humanism

So much for bridges. The good news is that humanists have the capacity to help build them. The bad news is that we can depend on encountering serious obstacles in the process of becoming humanistic construction workers. Three caveats for would-be Applied Humanists.

Caveat Number One. The humanist who ventures forth into the world of public affairs must be willing to learn about myriad new cultures. Each time

government official was so into the language of his governmental subculture that he assumed that the code word, IHE, was common vernacular, when in fact it was really esoteric subculture talk. But through that conversation I had acquired a new word which would prove of value while traveling, working, and communicating within this new and alien subculture.

Every time humanists step into different cultures, they've got to be willing to learn new rules, new languages, new values, new patterns of behavior, and new history, and this can be a tiring process. If you're entering the culture of educationism, you'd better be willing to learn curricular goals, behavioral objectives, lesson plans, linguistic assessment, accountability, evaluation, Piaget, Simon and Kohlberg.

If you're going to enter the culture of business, you'd better be willing to tackle Hawthorne effects, message delivery systems, nesting, industrial models, and quality circles. Every time

you work with a different ethnic culture, you've got to be willing to learn its special rules and language, sometimes even an ethnic variant of English.

Caveat Number Two. Humanists must learn to acculturate — to function within these different cultures — without becoming assimilated. If you're to remain a humanist within these other cultures, you've got to resist the inevitable pressures to become absorbed.

I know many people who started out as humanists working within other cultures, be they cultures of social science, educationism, government, or business, but who have become so assimilated that they are no longer humanists. They are merely ex-humanists who have become imprisoned in the language of parameters, paradigms, models, accountabilities, diffusion, interfaces, modes, systems analysis, and the rest of the terminological pollution which is eroding public discourse and rendering us mutually incomprehensible.

Unfortunately, we have not yet developed a sure-fire inoculation to protect a person, even a humanist, from becoming permanently infected by the subcultural linguistic obscurantism that sets us apart as groups and as people.

The humanist who enters other subcultures must be willing to learn to communicate in their languages, but must also have the strength of will to refuse to use that language when trying to communicate with "people." And let me tell you something hopeful. Inside every business executive, there lurks a "person." And sometimes people like to get back to using people language rather than esoteric subcultural rhetoric.

Caveat Number Three. The humanist who ventures into public affairs must be tough-skinned, because the welcome mat is usually not out. I can guarantee that you will be disrespected. You will be looked at askance by government policymakers because you're not providing them with their precious hard data. You'll be looked at askance by social scientists because you're infringing on



AILEEN HERNANDEZ

you set foot in a new business, go into a new school district, collaborate with different social scientists, or work with a different government agency, you are entering a new culture. This means a new set of rules, values, and ways of behaving, as well as a new language. It takes time to learn these cultures and it's not always easy to do.

I remember receiving a telephone call about a year ago from a state official, who asked me to attend an educational conference and speak on the role of eye cheese in education. When I said that I had never eaten eye cheese, and for that matter, had never even heard of eye cheese, the voice corrected me: "Not eye cheese. IHE's." "Swell," I answered, "but what's an IHE?" There followed a long, stunned silence. "Why, you work for one," came the voice. "I do?" said I. "Of course you work for an IHE, an Institute of Higher Education."

What had happened was that this



Discussion leaders at the CCH Annual Fall Conference in Claremont were former Council member Jade Snow Wong (top) and Council Chair Aileen Hernandez (center). Below, Assistant Director Michael Lewis welcomes Carlos Cortes, the day's featured speaker. Harry Polkinhorn Photos



Films Win Awards

Four CCH-supported film projects have recently gathered honors for their sponsors.

The Day After Trinity, a film about the career of the late Robert Oppenheimer, who was known as the father of the atomic bomb, won the Special Jury Prize at the United States Film Festival of January, 1981.

Cindy Awards are given by the Information Film Producers of America. A Silver Cindy was presented to Public TV station KTEH in San Jose for *The Battle of Westlands*, an account of the controversy over the use of subsidized water by agribusiness industries in the

Westlands Water District of the Central Valley. KTEH also took a finalist Cindy award for *The Desert's Broken Silence*, a filmed presentation of the case for and against the use of the desert as a rallying place for recreational and off-road vehicles.

The Eye of the Salmon, an audio-visual presentation of the various interest groups concerned with the future of the salmon fishing industry in California's northeastern rivers, was featured in the February number of the Bay Area Video Coalition, which is the project's sponsor.

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their turf. Members of the social scientist-policymaker complex are not about to throw open its doors to the aspiring humanist. Why should they? They've got a good thing going.

When policymakers want data, they pass out contracts to social scientists to provide them. When social scientists need grants to do their research, they turn to policymakers who dole out the bucks. For the most part we humanists sit on the sidelines and complain about not being taken seriously, while the parade passes us by. If humanists want to challenge that convenient partnership, get into the action, and make the humanities a meaningful part of public affairs, we're going to have to prove our worth, not simply trade in words, and that won't be easy.

Academic Applied Humanists face special perils. They must expect to be viewed simultaneously by the community as being elitists, by public school teachers as being ivory towerists, and, worst of all, by their own colleagues as being popularists. But such are the slings and arrows you will have to face. All you will have to sustain you will be a firm belief that what you are doing is right — intellectually and societally.

Despite all of these obstacles, society needs more humanists to become involved in public affairs as humanists. If they do not become involved, the humanities will remain primarily a societal sideshow. But even as I issue this appeal, I must admit that I constantly engage in self-searching. Am I really contributing as an Applied Humanist? Is the work I'm doing really of value? Or am I just another road company, a fifth-rate competitor to *Evita* and *A Chorus Line*? As I lecture around the country, am I simply a traveling dog-and-pony show, a humanistic carpetbagger who skips town after a one-night stand and leaves nothing but hot air?

Maybe, I sometimes think, I ought to just stay home with woman I love, write

scholarly articles to win the approval of my colleagues, and take life easier. Then I could escape from the plasticized motel rooms, crowded airport concourses, hotel buses, banquets of starch-stuffed chicken breasts, and all of those other glamorous aspects of being an Applied Humanist.

Maybe a critical moment of my self-searching occurred this past week when I spent three days in Fort Lupton and Brighton, two small, neighboring Anglo-and-Chicano Colorado towns. I am working with their two school districts on an ongoing basis, helping them to develop their bilingual education programs, integrate multicultural education throughout the curriculum, improve student achievement, increase student retention, and better intergroup relations. Because I believe that the only way to really function within another culture is to become truly involved, during those three days I held five workshops for teachers, gave six classes on different subjects for students from third grade through twelfth, participated in three lengthy meetings with administrators, and held an evening session with the Fort Lupton Community Council. My head was spinning.

The moment of truth came at a dinner meeting of the Fort Lupton and Brighton School Boards, the first joint meeting they had ever held. Here were two rural, almost totally Anglo school boards, and I was about to make a pitch for bilingual and multi-cultural education. This was my final exam! Already tired, I threw myself into the talk and the ensuing question-and-answer period, where they challenged me with thoughtful, fair and demanding questions. A stimulating dialogue, and when it was over I was drained.

But then one man came up to me, shook my hand, and said, "Dr. Cortes, thanks for coming here and trying to help us build a better community!" And then I wasn't tired any more.



Sheila Skjeie Photo

Nominations Invited

Network readers as well as the general public are invited to submit names to the CCH nominating committee which is charged with filling annual vacancies on the Council. The California Council for the Humanities is an organization 22 public-spirited citizens interested in the humanities who give six to eight days of their time each year to Council business.

Council membership involves active participation in the work of the organization. Council committees evaluate past performance, set future program goals, modify or add new funding categories and activities, review grant proposals quarterly, choose the projects to be supported, and provide oversight of program administration.

Council members are unsalaried but are reimbursed for expenses. Roughly half the group are academic scholars in the humanities; the rest are distinguished citizens from other areas of interest. In inviting new members, the committee seeks representation from California's many and varied geographical, occupational and ethnic constituencies.

Interested persons are encouraged to submit their own or others' names for consideration as potential Council members, using the accompanying form. Enclosed should be a brief resume setting forth the nominee's contribution to the humanities, either professional or volunteer, and including education, occupation and areas of public service.

California Council for the Humanities
312 Sutter Street, San Francisco, CA 94108

I nominate _____
as a member of the California Council for the Humanities

Address: _____

Phone: _____

Profession: _____

Business or professional title: _____

Nominated by: _____

Address: _____

Phone: _____

Business or professional title: _____



Humanities — Their Public Role?

HUMANITIES NETWORK



Newsletter of the California Council for the Humanities

Winter, 1981 Volume 4 No. 3

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